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TRACTATUS PASCHALIS.
OR, A
DISCOURSE
Concerning the
Holy Feast
OF
EASTER,
ITS ORIGINAL,
WITH
RULES and TABLES
FOR
The Finding thereof.

With the other Moveable Feasts throughout
the Year in both Accompts, *viz.* according to the
English Accompt, or the Old Stile, and the Ro-
man, Gregorian, or New Stile used in
Forreign Parts, for ever.

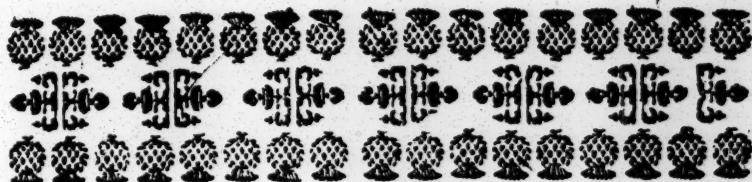
By *John Booker*, Student in *Astrology and Physick*.

LaUDate eUM SoL & Luna, Psal. 148.3.

By Order and Appointment of the K I N G's most Excellent
Majesty, April the 5th. M. D C. L X I V.

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Tractatus Paschalis.

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Mongst all the Festivities which have
at any time been instituted to the
Glory and Honour of God Almigh-
ty, or Celebrated by the *Jewes* or
Christians, without all controversie,
the Paschal Solemnity or Holy Feast of Easter may
challenge the Preheminency: For in that the *Jews*

do call to remembrance the great and wonderful benefits and favours the most high God shewed unto them, in delivering them out of the Bondage of *Egipt*, *Anno Mundi* 2453. by a strong hand, and stretched out arm, with great Signes and Wonders, *Moses* and *Aaron* being their Leaders and Captaines, and conducted them to a Land sometimes flowing with Milk and Honey. But the *Christians* do Celebrate the Solemnyt of this Feast not in commemoration of any earthly benefit, or temporal favour received, but in memory of that transcending benefit, which God vouchsafed i; not to deliver any peculiar, or particular people, but the whole World; not from the servitude of *Pharaob*, or any Tyrants, but from the tyranny of the Devil; not by the interceding of *Moses* and *Aaron*, in the total destruction of the *Egyptians*, but by the mediation of his only Son *Christ Jesus*, who spared him not, but through his great love to Mankind, suffered him to be crucified for us, that we should not any more pass through the red Sea, but be washed of our sinful pollutions by his most precious blood, which he shed for our sakes; who is our Leader and Captain to the Land of the Living, ever flowing with Milk and Honey, promised to all the Godly from the beginning of the World; or which is all one, That we might attain to that Heavenly Hierusalem, in which no defiled thing can enter. So that hence may be observed, that the Pascha, or Passeover in the Old Testament mentioned, was not instituted only for the *Jewes* in memory of their deliverance out of the Captivity of *Egipt*, (for they were in the shadow,

but

but the *Christians* in the Sun-shine;) but that it should be a Type of the *Messias*, through whose Blood all Mankind might be freed from the Captivity and Tyranny of Sin, Death, the Devil and Hell; which Saint *John* respected when he seeing Jesus coming to him, said, *Behold the Lamb of God which taketh away the Sins of the World*, *Chap. 1. ver. 20.* And seeing this last benefit, doth far transcend that of the *Jewes*: Let none wonder if the Christian Church have been alwaies studious and solicitous, as not only the Bishops, but the Oecumenical or General Councils have diligently prescribed what time, and day of the year, with what Rites and Ceremonies the Holy Feast of *EASTER* should be Celebrated, that all Controversies which happened concerning the same in the Primitive times, betwixt those called the *Catholicks* and the *Quarto-decimani*, then termed *Hereticks*, as also amongst the *Catholicks* themselves, might be removed and taken away, which was accomplished by the first Oecumenical or General Council at *Nice* in the year after Christ 326. the Cannons or Rules of which Council were, First, That the Equinoctial day should be alwaies held on the 21. day of *March*. Secondly, That the Full Moon happening upon the 21. day of *March*, or the next day after, should be counted the Full Moon of the Month *Nisan*. (which is part of *March* and *April* with us) Thirdly, That the Sunday or Lords day, which next followed that succeeding Full Moon, should be *Easter* day; but if the 14. day of the Moon should happen to be on the Sunday, or Lords day, then the

next Lords day should be *Easter* day ; Least, that the Feast of *Easter* should be kept on the same day the *Jewes* kept their *Passeover* : So that the 14. day of the Moon, next after the Vernal *Æquinox*, by the Council of *Nice*, was decreed to be the bound, limit, or term of *Easter* ; and that *Easter* should be Celebrated on the next Lords day, which succeeded it ; But if that term, or 14. day of the Moon should happen on Sunday, or the Lords day, then *Easter* day should be kept on the next Lords day which followed. And this is the Summe of the said Decree of the Council of *Nice* ; of which there are these three principal reasons.

First, That there might be some Analogy or Correspondency betwixt the Jewish and Christian *Pascha*, or *Easter* ; but, so that the Jewish solemnity might at no time concurre with the Christians memorial of the Resurrection of Christ.

Secondly, That it should be alwayes kept on the Sunday or Lords day , on which Christ arose from Death , and not as the *Jewes*, which (at the first as God commanded) kept it on what day of the Week soever the said 14. day of the Moon in the month *Nisan*, or *Adar*, happened to be.

Thirdly, That at no time an Eclipse of the Sun should be seen, on, or at the Feast of *Easter*, as that, which was miraculous at the death of Christ, and contrary to the course of Nature, happening at the Full Moon, least it might give occasion to the *Jewes* and Infidels to calumniate the Christians.

But not to be too prolix in the Preface of this Discourse, Let us remember that *Easter* is the principal

cipal of all other Feasts, and was so ordained of God at the first. And at this day there be three sorts, that is,

First, The *Pascha Hebræorum*, or the *Jewes Easter*, the word *Paschah* or *Phase*, signifying *Transitus*, or a Passing Over, which the *Jewes* keep in memory of the Angels Transiting the *Israelites* Houses in their Captivity or Bondage in *Egipt*, as may be read in *Exodus* 12. 12, 13, &c. and this their *Easter* was by God commanded to be kept the 14. day (of the Moon, for so the *Jewes* do count their dayes) of the first month called *Nisan*, which day at Even was the Lords *Passeover*, and the 15. day should be the holy Convocation, as you may see in the said *Exod.* 12. 18. *Levit.* 23. 5. *Deut.* 16: 1. *Numbers* 28. 16. and this 15. day is held or accompted to be the first day after the first Full Moon after the Spring Equinoctial. But this institution the *Jewes* altered, holding a superstitious opinion of dayes, and would not keep their *Easter* upon a Munday, Wednesday, or Friday, breaking thereby the Commandment of God, like a stiff-necked people, as in *2 Kings* 23. 21, 22, &c. but now they keep it as formerly. Let thus much suffice for the Jewish *Easter*.

The Second *Pascha* or our *Easter*, is indeed *Pascha Verum*, if our Calender were reformed, and we retain the word *Paschah* in remembrance of Christ's Resurrection (not only as the *Jewes* did, who killed a Lamb; and the blood thereof was to be striken on the door post of their Houses, that it should be a Token thereupon that when the Lord should see the blood, he would pass over them, as in the said

12. chap of *Exodus* more at large you may read: And this was a Type of the Lamb of God our Saviour, his Son Jesus Christ, who was crucified for the Salvation of all the World;) but for that at that time when Christ suffered, *Transiit ad Patrem*, for *Pæsah*, or *Phase*, significat *Transitum*, as St. *Augustine* upon the 68. *Psalme*, *Transitus fit factus de veteri Vita, in novam*. So also in his Epistle 57. to *Dardanus*, and likewise in his 119. Epistle.

Others do say, the word *Pæsah* or *Phase*, comes from a Word in *Hebrew*, which signifies *Parcere, vel misereri*; upon which the *Chaldee Paraphrase*, or exposition on the 12th. of *Exodus*, retain the word *Misereri, quia videlicet Angelus vestitor transiliendo pepercit, et miseris est*. Hence it hath been a Custome in *England*, when the Plague doth visit any House (from which good Lord deliver us) a Red Cross is made upon the Door thereof, and there is written thereon, **Lord have Mercy upon us**, as having some Analogy with that mentioned in the twelfth of *Exodus*.

Now to the matter in hand; Our *Easter* was ordained 325. or 326. years after the Incarnation of Christ; For *Const.tinus Magnus* noting the errors risen amongst the Congregations of the Christians, assembled a Council at *Nice*, (from all Nations,) wherein there were 318. Bishops, and other Learned men, aswell *Greeks*, *Latins*, and *Egiptians*, such that could well determine of the motions of the Cælestial bodies; amongst whom was *Eusebius* Bishop of *Cæsarea* chief, being an excellent Mathematician; and he kept them two years upon his own costs

costs and charges: And so in the year 326. after the Incarnation, There was a new Decemnoval or Golden Number invented, differing from that the *Romans* then used, which made it the longer, before they would consent unto it; For by this new Cycle, *Easter* should be Celebrated upon the Sunday next following the first Full Moon, that should happen after the entrance of the Sun into *Aries*, which was then the 21. day of *March*; but this Institution continued not past seven years after the Council of *Nice*: For in the year of Christ 333. or thereabouts, there fell differences between the *Romans* and the *Greeks* about the same, which differences continued neer 200. years; But then in the time of *Justinian* the Emperour, *Dionysius Exiguus* an Abbot of *Rome*, an excellent Man, and worthy *Roman*, in the year from the Birth of Christ 527. invented Tables, and began the *Epocha Nativitatis Christi*, the 25. day of *December*, *Anno Mundi* 3949. and this is called the *Vulgar* and *Dionysian* Accompt, though the true Accompt happens *Anno Mundi* 3948. because Christ was born *Anno Mundi* 3947. according to the said *Dionysius* his computation: This *Dionysius* in the said year of Christ 527. began to draw *Paschal* Tables, and Rules Ecclesiastical, according as it was ordained at the Council of *Nice*, which he finished *Anno Christi* 532. though at the Council of *Chalcedon* (which was 136. years after the Council of *Nice*, and the fourth Oecumenical or General Council in the year of Christ 451. or thereabouts, wherein there were 630. Bishops;) it was established, That who ever held any other *Easter* then that after

after the Statutes of *Rome*, should be counted an Heretick: But these Tables of *Dionysius*, and the Decemnoval or Golden Numbers (which *Erasmus Schrekenfasius* calls, *Nobile et Magnum inventum*) for he the said *Dionysius* invented them, and placed them in the Calender, and set them over against that day on which the Moon changed, or was New Moon, and it was called *Anreus Numerus, Quod quemadmodum mediante Auro, omnia fiant venalia, ita per hunc numerum in Ecclesia reperiantur fere omnia Festa mobilia.* I say it was set in the Calender in Golden (or as sometimes I have seen it in Red) Letters, for distinctions sake, and was made use of from that time to this very day, though it hath changed its place to the begining of every month from its first position, by which means instead of a Golden Number, (unless it be restored to its true place) it maybe-come a leaden one; for in every 19. years there is an anticipation, or if you will a retrocession of one hour 30. minutes, and in every 304. years, there is gone back 24. hours, or a whole day; so that since its first position in the Calender, it hath remov'd its place to the begining of each month, almost five dayes, (and yet no man durst presume to alter the Feast of *Easter*, though they saw the *Æquinoctium* still fly back from the 21. of *March*, on which day at the time of the Council of *Nice* was the Vernal *Æquinox*) in somuch as it is now in the *Dionysian* Calender, or if you will as it is used in *England*, and in some other parts beyond Sea, about the 10. or 11. of *March*; by reason of which anticipation since the Birth of *Christ*, or rather from *Julius Cæsar's* time

time to this year 1664. there are between 12. and 13. daies gone back; for every year it doth anticipate or go back 10. minutes, 44. seconds; and in every 134. years it goeth back 24. hours, or a whole day; for in the time of *Julius Cæsar* it was observed to be on the 25. day of *March*, or thereabout, and it is now above 1700. years since.

This Emperour *Julius Cæsar* the first *Roman* Monarch, *Anno Mundi* 3902. and in the 45. year before the birth of Christ, and the year before he was slaine in the Senate house by 23. Wounds, noteing the false ies of the year then used; for there were 4. several Calenders used, one by *Romulus*, (*Anno ante Christum* 752.) which was, That the year should consist of ten Moneths, or of 304. daies, which because it agreed neither with the motions of the Sun or Moon, lasted but 45. years.

The Second was the *Pompilian* Calender (*Ante Nativitatem Christi* 714.) to which was added two Moneths, and then the year had 365. daies.

The Third was the Second *Pompilian* year, not in adding, or abateing any thing of the year, but in changing the daies of the Moneths; for every moneth had daies allotted them, but *February*, of even and uneven daies interchangeably, as *January* 31. *March* 31. *April* 30. *May* 31. and so every other moneth differed one day, except *February*, which had 29. daies, the whole twelve Moneths making 365. daies as before; and this Calender was used to the 450. years before Christ.

The Fourth was the Calender of the *Decemviri*, who finding that the *Grecian* Calender was truer then

then the former, by reason of their intercalation once in two years; those *Decemviri* brought the Intercalation to be once in 3. years, which was much nearer the truth then the former, and this continued to the 45. years before the Birth of Christ.

I say this learned noble *Roman* Emperour, *Julius Cæsar*, noteing as before the falseness or incomposeness of the year before, and at that time in use; by the Council of *Sosigenes* an excellent Mathematician framed the year to consist of 365. daies, 6. houres, upon which these Verses were made.

*L. X. V. tria C. capit Annus quilibet in se,
Addito VI. horas, Anni compleveris oras.*

And because it would be difficult to compute these 6. houres every year, (for should you begin this year at Noon, of any one day, it must end the next year upon the same day, at 6. hours after noon, and the next year following it would be at Midnight; and the third year 18. houres from noon; and in the fourth year 24. houres, or one day;) so that we should drive the begining of the year every four years a day further, without the geting of a day; so that in 124. years or thereabouts, the *Annunciation* of the Virgin *Mary* would fall to be where *St. Mark* the Evangelist's day is, or a day sooner.

To avoid which inconvenience *Julius Cæsar* concluded that at every four years end there should be a day gotten by the surplus of the six houres in every year; for four times six houres makes 24. houres, which is a day, which day he added to *February*, because it is the shortest moneth, and according to the Ancients and our Church Accompt the last moneth; and

and this day is put in the 25. of *February* in the Leap year, or every fourth year. And from thence the Hebdomatical or Week-day-Letters receive a change; and the Letter **F** is twice repeated, and St. *Matthias* day is observed on the later **F** whereas in the common year it is on the 24. of *February*, against which the Letter **F** alwaies stands in the Calender. To which purpose there is an old Verse.

*Bissexturn sextæ Martis tenuere Calendæ,
Pesteriore die, celebrantur festa Mathiae.*

So that we may observe the *Julian* year is two-fold, common of 365. dayes, and Bissextile or Leap-year of 366. daies, and it is called Bissextile of Bis, and Sex, because the sixt Calends of *March*, is twice repeated, and this 6th. Calends of *March* is alwaies the 24th. day of *February*; and in the Leap-year, the 24. and 25. day of *February* are counted but as one day, *viz.* The 6th. Calends of *March*, and the Dominical Letter which was in *January* and all *February* before that day is changed into the preceding Alphabetical Letter, as this year 1664. being Leap-year, the Dominical Letter in the *English* accompt in *January* was **C** and so is all *January* and *February*; but the next Sunday after Saint *Matthias* his day, being the 28. of *February* it is changed into **B** and so serves for Sunday Letter all the year following; and yet the Letter **A** ends the year, and begins the year, and thus it doth every year. So then *February* may be called *Mensis intercalaris*, and the 25. day thereof, *Dies intercalaris*.

So that we may see by reason of this Anticipation, Intercalation, and precession, or retrogression of the Equinox.

Equinox before remembred, contrary to the intent of the *Nicene Council*, who much minded not the precession of the *Æquinox*, there doth often happen two Full Moons before we can keep our *Easter*:

Which was the chief cause that Pope *Gregory the XIII.* in the year of Christ 1582. altered the Calender and made a new *Paschæ*, or third *Easter*, by which meanes there is sometimes seven dayes betwixt our *Easter* and the *Romans*, sometimes 28. dayes, and sometimes 35. daies, as in a Table shall be plainly shoun; Nay, if the World should last some Hundreds of years, there would happen 42. daies, yea and 49. dayes difference betwixt our *Easter* and the *Romans*; if our Calender be not corrected and reformed, which I shall not presume to argue or determine; I shall only endeavour to undeceive those that think we are in the wrong, of which there are not a few.

As in the year 1640. in which I was sent for (by King *Charles the First* of blessed Memory) concerning the same matter, and did satisfie his Majesty: So likewise in this year 1664. was a rumour raised, that we had not placed *Easter* on the right day of the moneth in our Calenders, because the *Roman Easter* happened to be on our *Palm-Sunday*; but had those Find-faults observed the years 1641. 1644. 1660. or the last year 1663. they might have found 35. daies difference betwixt our *Easter*, and the *Gregorians* or *Romans Easter*.

But to speak the truth, by reason the Golden Number is anticipated since its first Institution almost five daies from its primitive place, and so doth not

not point out the day of New Moons in the *English* Calender for which it was intended, it often comes to pass, that *Easter* may be Celebrated on the 25. day of the Moon; when as by the Antient Fathers of the Church and Councils, the constant limit of *Easter* was inclusively between the 15. day of the Moon to the 21. day: And truly from the year of Christ 1500. to the year 1582. there was 29. *Easters* rightly, and 54. unduely observed; so I may say from the year 1600. to this year 1664. there hath 31. *Easters* been kept truly, and 34. unduly: Besides the Vernal Equinox in the *English* Accompt doth not happen on the 21. day of *March*, as in the time of the Council of *Nice*, but now is in that Accompt about the 10. or 11. of *March*, by which meanes it may so come to pass that *Easter* may be Celebrated in the second moneth, and that will be as often as the Golden Numbers 3. 6. 8. 11. 14. 19. shall be in use, yea 35. daies more latter then the Decrees of the Fathers and Councils intended; for so it did (as formerly) in the years 1603. 1606. 1614. 1617. 1622. 1633. 1636. 1641. 1644. 1660. and the last year 1663. and will do so again, 1671. 1674, &c. and will do so still in divers years, if the Calender be not reformed: and if the World should continue to the year of Christ 2437. there will be 42. dayes difference; but in the year of Christ 4609 if the Calender be not reformed, and the World last so long, there will be 49. dayes difference. And this is observable that from the year of Christ 1582. in which the Reformation was made (and ten dayes of alteration was made in the year) to the year of Christ

Christ 2698. yet to come, which is the space of 1116 years, there may in divers years happen no difference, (except the 10. dayes before remembred, which is every year) but after that year, the Celebration of *Easter* will differ every year, sometimes more, sometimes les, of which you may be satisfied in *Clavius* in his fifth Tome, to which I refer you; and of this I shall make a Temporary Table for some years to come.

Belides these discommodities and absurdities, which may happen in the solemnity of *Easter*, others will follow, (had not the Calender been reformed) as the day of Christ's birth usually observed the 25. day of *December*, which then was the Winter solstice, would slide to the Vernal Equinox, and his Incarnation, which was at the Vernal Equinox, would run to the Summer Solstice, and St. *John Baptist's* day would be at the Autumnal Equinox, the Winter Solstice would be in *October*, and the Spring Equinox would be in *January*, as by what hath been said may be understood.

Therefore in the said year 1582. the aforesaid Pope *Gregory* the 13. resolved and decreed the restitution of the Equinox to that time it was at the Council of *Nice* to amend the Limits of the new Moons in the Calender, and to innovate, or make a new alteration of the Cycle of the Sun; and for that purpose he thought it rather fit to reduce the Equinoctial day to the 21. of *March*, then to let it be on the 11th. as it then in that year was; or as some would have had it to the 25. day, (as indeed it should be) to avoid, as then was thought, the greater inconvenience;

inconvenience; and therefore (treading in the steps of the *Nicene Council*) it was reduced by an exemption of ten dayes from the moneth of *October*, (for some reasons not worth naming) so that the 5. day thereof should be called the 15. and he would rather that this should be so done in one moneth, and year, then in many years and moneths, that the Correction might not be impeded, nor the course of the Dominical Letters might be suddenly broken off: Having thus reduced the day of the Equinoctial to its place, there wanted a meanes or method to fix the Equinox, that it might not as before, by little and little slide back to the beginning of the moneth; in which respect, although there was the greatest reason to have had consideration of the motion of the *Sun*, yet was it not thought fit to respect the Suns true motions, nor precisely his mean motions, but rather to find out some Cycle more easie for the understanding of common Capacities; for the true motions were rejected because of their inequality, sometimes being slower, and other whiles swifter; in assigning of which, there hath alwayes some difference amongst the most skilful Astronomers happened; and although they should have agreed, and in that particular have framed (as there are now extant) most exact Rules and Tables, yet in vain had it been to have brought in use, the reckoning of houres and minutes, because, in respect of the difference of Meridians, that labour might have been spared: As for example, should the Vernal Equinox at *Rome* happen the 21. day of *March* at noon, it would happen to some people more

Eastward from *Rome*, the same day at Sun set, and to others at the following midnight of the same day, and so it would have been attributed to the following day, *viz.* the 22.

Wherefore the Pope, and the Compilers of that Reformation begun 1582. not regarding the accurate and subtile precepts and Rules Astronomical of the quantity of the true and mean motions of the Sun, were contented to admit certain Cycles, and popular or common Rules, which should not differ much from the mean motions, because the *Jewes* themselves with whom all things were Ceremonial, were not commanded to observe the true or mean Vernal Equinoctial in the Celebration of their *Pascha*, but only the time in which according to sense, the dayes and nights were equal.

Therefore the Pope, &c. admitted of that Cycle which should retain the Vernal Equinox, to, or neerest the 21. day of *March*: And because it was observed that the year according to the Sun's mean motion did not consist of 365. dayes 6. houres, but of 365. dayes, 5. houres, 49. minutes, 16. seconds, or very neer thereto, according to the *Alphonse* computation, He decreed in the correction of the Calendar, that not all Centenials, or Hundreds of years should from that time be counted Bissextiles, Leap-years, as formerly they had been.

But, that the first three Centenials or Hundreds of years after 1600. should be common years, or only have 365. dayes, and such should be 1700. 1800 1900. but the fourth Hundred, *viz.* 2000. should be Bissextile, or Leap-year, and have 366. dayes in it.

So

So also the three next Centesimal, or Hundreds of years, *viz.* 2100. 2200. 2300. should in like manner be as common years, of 365. dayes a piece, but the fourth Centesimal or Hundred year, *viz.* 2400. should be Bissextile, or Leap-year, and have 366. dayes in it, and so *ad infinitum*, or a great while; And the reason of this was, because in the *Julian* Accompt in every 134. years, the Equinoctial did anticipate or go back one whole day, Notwithstanding, the Compilers of the *Gregorian* Calender did foresee by this their intercalation, and alteration, that it would follow, sometimes the Equinoctial would more slowly go back from the 21. of *March*, as *Clavius* declares in Lib. 1. Cap. 5. *de Calendario*; neither did they judge it would be any hinderance to the Church of God, because in the times of the Council of *Nice*, for that very cause the Feast of *Easter* was Celebrated in the second Moneth, by reason of the common and Bissextile years, which *Clavius* as before largely proves; and in the sixth Chapter, he overthrowes the reasons of such who say that the difference between the true and mean motion of the Sun might sometimes encrease to 4. dayes; and he sheweth (supposing the verity of the *Prutenick Tables*) that difference never to exceed above a day and a half; yet he could not deny if that \AA equation had been instituted to the *Alphonsine* year, or the mean year, the Equinoctial would oftener have followed, then to have preceded the 21. of *March*. By which meanes all the objections which are usually brought against the \AA equation of the Equinoctial by the inconstancy of the *Prutenick Tables*

which were made use of in the correction of the Calender are dissolved ; because the excellency and perpetuity of the Calender did consist therein, and because in it, the Cycle of the Epacts was so artificially disposed, that there needed no change for many ages, and from thence forward the Calender should remain uncorrupt, and not troubled , although by the intercalation, or omission of one day or more, by the Decree of the Pope, it should be again corrected if in case the Equinoctial should rowle from the 21. of March; and it is brought to this pass, that though the Equinoctial should recede from the 21. of March; yet by the *Gregorian* Equation after the Revolution of 20000. years, it would return or happen on the 20. of March.

And yet it did not suffice to restore the Equinoctial, unless the New Moons were renewed, or restored; because as before is said, the New Moons from the time of the Nicene Council unto that time, were regressed, or gone back five dayes or very neer ; For 19. Solar years (if you attribute to every year as *Julius Cæsar* appointed, 365. dayes, 6. hours) contain 6939. daies, 18. hours, and in that space of time, there are 235. Lunations , or New Moones, and something more , according to the mean motion of the Moon , and so many simple Lunations are determined in so many Solar years ; for 235. mean Lunations do require 6939 dayes, 16. hours, 32. minutes, 27. seconds, 18. thirds, so that 19. Solar years do exceed 235. mean Lunations, 1. hour 27. minutes, 32. seconds, 42. thirds; from whence it comes to pass that in 76. years, that is to say in 4. Decem-

Decennival Cycles, or four nineteen years, the Moon doth anticipate her place, 5. houres 50. min. 10. seconds, 44. thirds, and at length in 312. years and a half, almost a whole day, that is to say 23. houres, 59. minutes, 52. seconds, 49. thirds, which lacks a very little of a whole day, according to exact Calculation.

For this cause, the Golden Number, or the Cycle of 19. years was rejected, which was designed to shew the New Moon in the old Calender, (the accurate unfolding of which *Clavius* in his first Book, *de Calendario*, Chap. 9. demonstrates) for the Lunations as the Golden Number supposed every nineteen years, did not return altogether to the same position or point of Heaven, but from the times of the Council of Nice to these our dayes, are gone back to the beginning of the Moneth, almost 5. dayes as is before said; and although the Golden Number might have been so posited and corrected, that it might rightly for some years have shewed the day of New Moon, yet perpetually, or for a long time, it could not have performed the same, by reason of the defalcation of the intercalal dayes every Hundred years, and also because there should have been 30. Calenders framed, if the Golden Number had been retained, as *Clavius* proves Lib. 2. *de Calendario*, Cap. 9. Numb. 13. *4. and Cap. 15.

Therefore, the Golden Number was taken away, and the Epact was substitut^{regiorum} stead; which, perpetually in one Calenderian old o^{ne} the Lunations, as most Learnedly the said *Clavius* Lib. 1. *de Calendario*, Cap. 10. 11. &c. to the 20. and 27. Cap. hath demonstrated.

Thus as plainly and briefly as I could, I have shewed the true Grounds, and Reasons of the *Gregorian* Reformation, of the *Roman* Calender, which divers eminently Learned Men have opposed; As *Josephus Scaliger*, *Michael Nestlin*, *Georgius Wortemburgensis*, *Sethus Calvius*, and many others; whom *Clavius*, *Paulus Guldin*, and *Dionysius Petavius*, and some others, have strongly profligated.

I might shew the Opinion of divers Learned men, and their strong Reasons, for the proving and defending of one, and the other Calender; but it is not my business or purpose; I refer such as would be satisfied therein to *Alstedius*, Lib. 17. *Encyclopædia Uranometriae* parte 3a. cap. 8. p. m. 1049. &c. I am of his opinion, *Gregoriani Calendarij Reformatio*, *tamen* est *alicuius momenti*, *non tamen omnis* *numeris* *est absoluta*, *et eis* *Calendarium Gregorianum*, *Iuliano* *veteri*, *sit correctius*, *non tamen est correttissimum*. And this cannot be denied, let themselves be judge.

Yet I must ingenuously confess, that the *Gregorian* Accomp't in this particular, in a threefold respect is to be esteemed more correct then the *Julian*: First, because the quantity of the *Gregorian* year doth better agree to the Heavenly Motions, then the *Julian*. Secondly, because the *Æquinoxes* and *Solstices*, are thereby more firmly bound to certain dayes. And Thirdly, because the *Gregorian* *Easter* is for the most part, more rightly Celebrated to the mind and meaning of the *Quicke* Council.

Yet there iieconds, stacle, that the *Solar* year, which is the *head* work or Basis of the Politick year, is not yet perfect in all its Numbers; and also that

that the Motions of the Sun or Moon cannot easily be reduced to compleat or intire dayes ; and again that the Compilers of the *Gregorian* Calender did not begin from the time of *Julius Cæsar*, which indeed it ought to have been ; These things are yet wanting, and desired : First, that *Aloisius Lilius*, and the rest of the Pontifical Computists, have not yet accurately shewed how much that is, which is less then six houres in the true quantity of the year ; or, what part of an hour *Julius Cæsar* did exceed the just quantity of the year ; for, that exact Calculation doth as yet lie hid ; but if that excess were truly known, we might then easily say, That Excess were so much, or would make so many dayes, which if they were detracted, or put back, we might use the Reformed Calender ; but it can be very difficultly resolved what the exact reason of the Politick year is, so that the certain quantity of the Moneths, and a perpetual Canon of the Equinoxes and Solstices, might be framed ; and to conclude that those dayes superabounding, or gone back, should not be computed from the time of the *Nicene* Council, which was 326. compleat years after Christ, but should have been computed from the time of *Julius Cæsar*, in which that his Calender was begun, or at least from the Birth of Christ, in memory of whom the Celebration of the Holy Feast of *Easter* amongst Christians is annually solemnized.

Therefore, although the *Gregorian* New Calender is more correct then the *Julian* old one, yet it is not most correct, or faultless.

It is true, many Learned men say, (I will use *Alstedius* his own Words) *Calendarium Gregorianum recipi potest his cautionibus; primo, ne quis opinetur illud esse perf. clissimum. 2. Ne quis putet Solius Pontificis esse potestatem, corrigere Calendarium; 3. Ne in gratiam et honorem pontificis hoc fiat; notum est enim, quod p. n. tifex edita Bulla, Imperatori, Regibus, Principibus, et quibuscunque imperij ordinibus mandaverit, ut Calendarium illud amplectentur: Et fulmine Anathematis ferierit, qui id facere recusant.* Which I fear as much as the Crack of a pot Gun.

I had almost forgot the words of a Learned German Divine; *D. Lucas Osiander in epitome Hist. Eccles. Cent. 16. Lib. 4. Cap. 18.* of this year, 1582. *Circa exitum Comitiorum, Gregorius XIII. Papa Calendarij sui emandati, (quod Gregorianum vocari voluit) formam ad Rudolphum imperatorem misit, ut in Germanico etiam imperio illud promulgaret: sicut ceteri orbis Christiani Reges, et Principes in Italia, Hispania, Gallia, Belgia et Polonia, se facturos receperant. Et Imperator quidem Calendarium illud Principibus et ordinibus imperij observandum commendavit. Sed plerique principes et ordines imperij, qui Augustanam Confessionem profitebantur, Calendarium illud recipere constanter recusabant; Non quod Cæsari morem gerere non cuperent; sed quia Pontifex Romanus, edita Bulla (ut vocant) illud Calendarium, omnibus Christianis, sub pena excommunicationis, recipiendum, auctoritate Apostolica (ut falso jacere solent Pontifices) mandabat. Evangelici autem ordines imperij, Pontificis Romani auctoritatem, et dominium non agnoscebant. In quibusdam locis persecutionem aliqui Evangelici Eccles. & Ministri pertulerunt,*

tulerunt, eo quod Calendarium illud pontificium approbare et recipere nollent. Itaque jam in Germania duo habentur Calendaria: unum vetus illud quo usq; est Germania jam per aliquot annorum centurias: quo hodie etiun utuntur Protestantes seu Evangelici: Alterum novum, Gregorianum illud, quod Pontificij ordines imperij receperunt. Hac duo Calendaria decem diebus inter se distant: Verbi gratia, si Festum Johannis Baptiste celebratur 24. Junij secundum vetus Calendarium; idem Festum apud Pontificios celebratur 14. die Junij veteris Calendarij. Et multas confusiones, in contradicibus politicis, et negociationibus, parit novum Gregorianum Calendarium: Quare Pontifici Romano hoc nomine (pro suo labore in sumpto) parva debetur gratia. And I believe I shall have as little thanks for my labour in mentioning of this; but let it be how it will I have told you my Author; Look him in pagina mibi 831. 832. et 946. 947.

I have a little more to say before I conclude; Some there are that wou'd have *Easter* to be kept upon some certain fixed day, as upon the xxv. of *March* if it be on *Sunday*, or the next *Sunday* following, if the 25. of *March* fall on any other day of the *Week*, or on the first *Sunday* in *April*, by which means there needed no respect to be had of the *Moon*, because of that *Text* of *Scripture*, *Col. 2. 16*. This is easie to do, and by this means the limits or bounds of *Easter* would be terminated in 7. daies or a weeks space, and so likewise the other Feasts, as *Whitsunday*, *Ascension day*, &c. which depend upon *Easter*, would be limited to more certain dayes; but this being besides the first institution, I wave it: However

ever besides, if this were done, *Æqualitas Anni servaretur, neq; Cyclis, Tabulis, alijsve controversiis locus relinquetur*. But then the 25. of March in our Calender must not be preceding ours as in the *Gregorian* Accompt on the 15. day, nor as they have made it the fourth of their *April*. Also, moreover by this means the two moveable Terms with us, *Easter* and *Trinity Term*, which depend thereupon, might be made more fixed (as the other two, *viz.* *Michaelmas* and *Hillary*) and not so wandering and exorbitant, as often times they be.

Something to this purpose Dr. *John White* sometimes of *Gonvile* and *Caius* Colledge in *Cambridge*, in his *Defence of the way to the true Church against A. D.* his reply, Chap. 18. pag. 150. 151. Paragraph, or Sect. 2. hath observed, backed in the Margent with undeniable Authors, in these Words : The Celebration of *Easter* upon the Sunday likewise is no point of Faith, but onely a seemly and ancient Ceremony of the Church, at the first not thought so necessary as the *Jesuites* now affirm it to be; especially the holding of it on that day; For the Churches of *Asia* held it on the 14. day of the Moneth, whether it were Sunday or not, by an old tradition; the which many *Catholick* Bishops, as *Polycarp*, *Thrascas*, *Irenæus*, *Sagaris*, *Melite*, *Polycretes*, *Anatolius*, and divers others, many years together maintained; which they would not have done, being all Godly Bishops of the *Catholick* Church, if the custome of the Western Church to keep it on the Sunday had been an article of the Faith. Our Adversaries also confess their custome were at this day lawful

lawful but for the determination of the Church. *Theophilus Cæsariensis* an Ancient Father, tells how the French Church in those dayes, *awwayes kept it on the 8th. Calends of April*; which is the 25. of March what day of the week soever it fell; because *Christ arose on that day*. And with us the old *Brittans* and *Scots* Celebrated it not on that day is now used; whereby it is cleere that the holding of *Easter* on such a day is not *Catholick*. And whereas the *Juit* sayes, *the Celebrating it on a Sunday is not contained in the Scripture*, he sayes truly; yet the Church of *Rome* maintaining that Order in old time, thought otherwise, as he may see in a Council holden about that matter in Pope *Victor*'s time, where the Scripture is roundly alledged for it against the *Asian* Bishops. Thus far Dr. *John White*.

There are others which propose this way, and reason, *Quod Pascha mutationem non Cyclis Temporarijs, sed Astronomicis regulis calendaratur*.

And there are them likewise that prescribe this Rule, That the time to come might be distributed into Ages, or Hundreds of years, and to every such centenary of years, to assign the seat, place, or time of the *Æquinoxes*, &c. from accurate Astronomical Tables, (which now are not wanting) and from thence to bound the Limits of *Easter*, in imitation of *Dionysius* before remembered, and to set thereto every of the Golden Numbers (again refined) as he did, drawn from the same Tables, to point out the New Moones, the which limits or bounds might be extended to two or three Ages without any mutation or change: And in my opinion

nion (under favour) this is the most regular way, and agreeing to the primary institution; but it is not for me to meddle in this matter.

There is but one God, one Christ Jesus, who died for all the World; there ought to be but one Faith, one way of Worship; there is a *Catholick* Church, which I believe; and though the *Gregorian* Accompt be received in *Italy, Spain, France*, most part of *Germamy*, and many other places, yet that makes it not *Catholick* or *Universal*. I could wish all would conform, and that at one time, all the Churches of God, all the people in the World might be of one mind, and the Celebration of the Holy Feasts might be at one time in their proper seasons, and that at once in their Prayers, they might all say, *Amen, Amen, Amen.*

I might here conclude this Discourse with *Martial.*

*Non deerunt tamen hac in Urbe forsan,
Unus vel duo, tresque quaterve,
Pellem rodere qui velint caninam.*

Nam vulgus est suspicax, et pleraque in malam partem interpretatur. But because our Calender or Accompt concerning the matter discoursed of, is uncorrected, and for ought I know is likely so to continue: *Et quia sint nonnulli qui existimarent Calendarium nulla reformatione egere; quod dies Domini gloriosus immineat, et communes temporum observationes, puta Annales, hoc modo sine necessitate turbentur.*

I have thought fit to undeceive all such, who think we are in the wrong, and keep not *Easter*, and the other Feasts aright, and therefore I have composed

posed such necessary Rules & Appendices, for the finding out of Easter, and the other moveable Feasts, as will serve the purpose very well, till Authority shall command, and ordain otherwise; and these Rules and Tables made so easie, that the meanest Capacity may understand them in both Accompts, *viz.* in the *Julian* or *English* Accompt called the old Stile, and in the *Gregorian*, *Lilian*, or *Roman* Accompt called the new Stile, which is ten daies before ours. And thus they follow for both Calenders.

For the finding out of the Feast of Easter, &c. in the *English* Calender, there are these things to be considered; the Golden Number, the Epact, and the Dominical Letter, what they be hath been a long time known, and may be read in many Books extant; but my purpose is now to find them for our present and future use.

The reason why I begin 1653. is, because in that year the Golden Number was (1) one, and it successively in 19. years space finisheth its circuit, and begins again; for when it is ended, I begin it again with

A Table to find the Golden Number and Epact for ever, in the English, or if you will the Julian or old Accompt.

Anno Domini	1653	5	4	5	5	6	5	7	5	8	5	9	:	6	5	6	1	6	1	6	3	6	4	6	5	6	6	7	6	8	6	9	1	6	7	0	7	1		
Golden Num.		1		2		3		4		1		5		6		7		8		9		10		11		12		13		14		15		16		17		18		19
The Epact		11		12		3		14		25		6		17		28		9		20		1		12		23		4		15		26		7		18		29		

with (1) 1672. where I placed 1653. and so forward, and thus doing, the Table is perpetual, the use whereof shall follow by and by.

Next followeth the Dominical or Sunday Letter, and it is alwayes one of these seven Letters.

A B C D E F G.

Which do shew the Lords day, or Sunday all the year, unless it be in Bissextile, or Leap-year, for then there be two Dominical Letters, whereof the first in the ensuing Table serveth from the beginning of *January* to St. *Matthias* Eve, and the other Letter serveth to the years end; as this year 1664. **C B** are Dominical Letters; **C** serving from the beginning of *January* to St. *Matthias* Eve, the 24. of *February*, on which day is the Letter **F**, and is so again the 25. day, by which meanes **B** comes to be the Sunday Letter, (for all the year after) and so falls on the 28. of *February*, and it is the first Sunday in Lent, or *Quadragesima*, or that which the Church calls *Invocavit*, being forty dayes from *Easter*, which the Church recounts in remembrance of the forty dayes *Moses* fasted, when he received the Lawes from *God*, but chiefly because Christ fasted so many dayes before he was tempted by the Devil, and because the Actions of Christ should be instructions to us; therefore we should endeavour to fast so many dayes; But Oh the frailty of man! which of us can Fast forty Hours?

But for your more ease behold the ensuing Table where the Cycle of the Sun begins with one, and ends

ends with 28. for in so many years the said Cycle makes its variations, unto which is annexed the year of our Lord, and the Sunday Letter, and when those years are expired you must begin again, as you did in the Golden Number, and Epaet.

A perpetual Table for to find out the Cycle of the Sun, and the Dominical Letter in the English Accompt, or Old Stile.

Anno Dom.	1644	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71
Cycle of 5.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
D-min-Let.	G	F	E	D	C	B	A	G	F	E	D	C	B	A	G	F	E	D	C	B	A	G	F	E	D	C	B	

The reason why I begin with 1644. is the same with that of the Golden Number, because that year the Cycle of the Sun is one, and ends with 28. in the year 1671. so that in the year 1672. it begins with one again, & so forward; and this Table is likewise perpetual in the English Calendar if it be not reformed, or Authority command to the contrary.

A perpetual

*A Perpetual Table for the finding out of Easter
in the English Accompt, if it remain
as it is Unreformed*

The Dominical or the Sunday Letter.

Golden Num.	A	B	C	D	E	F	G
1	9 Apr.	10 Apr.	11 Apr.	12 Apr.	6 Apr.	7 Apr.	5 Apr.
2	26 Mar	27 Mar	28 Mar	29 Mar	30 Mar	31 Mar	1 Apr.
3	16 Apr.	17 Apr.	18 Apr.	19 Apr.	20 Apr.	14 Apr.	15 Apr.
4	9 Apr.	3 Apr.	4 Apr.	5 Apr.	6 Apr.	7 Apr.	8 Apr.
5	26 Mar	27 Mar	28 Mar	29 Mar	23 Mar	24 Mar	25 Mar
6	16 Apr.	17 Apr.	11 Apr.	12 Apr.	13 Apr.	14 Apr.	15 Apr.
7	2 Apr.	3 Apr.	4 Apr.	5 Apr.	6 Apr.	31 Mar	1 Apr.
8	23 Apr.	24 Apr.	25 Apr.	19 Apr.	20 Apr.	21 Apr.	22 Apr.
9	9 Apr.	10 Apr.	11 Apr.	12 Apr.	13 Apr.	14 Apr.	8 Apr.
10	2 Apr.	3 Apr.	28 Mar	29 Mar	30 Mar	31 Mar	1 Apr.
11	16 Apr.	17 Apr.	18 Apr.	19 Apr.	20 Apr.	21 Apr.	22 Apr.
12	9 Apr.	10 Apr.	11 Apr.	5 Apr.	6 Apr.	7 Apr.	8 Apr.
13	26 Mar	27 Mar	28 Mar	29 Mar	30 Mar	31 Mar	25 Mar
14	16 Apr.	17 Apr.	18 Apr.	19 Apr.	13 Apr.	14 Apr.	15 Apr.
15	2 Apr.	3 Apr.	4 Apr.	5 Apr.	6 Apr.	7 Apr.	8 Apr.
16	26 Mar	27 Mar	28 Mar	22 Mar	23 Mar	24 Mar	25 Mar
17	16 Apr.	10 Apr.	11 Apr.	12 Apr.	13 Apr.	14 Apr.	15 Apr.
18	2 Apr.	3 Apr.	4 Apr.	5 Apr.	30 Mar	31 Mar	1 Apr.
19	23 Apr.	24 Apr.	18 Apr.	19 Apr.	20 Apr.	21 Apr.	22 Apr.

There

There are divers other Tables extant in many Authors, all tending to the finding out of *Easter* in the *English* Accomp^t; but I have made use and choice of this, not so much for the facility thereof, but for the Antiquity and the reception thereof in the Church of *England*: It hath been used time out of mind, and annexed to the Common Prayer Book ever since the compiling thereof, in King *Edward* the Sixths time, *Queen Elizabeth*, King *James*, King *Charles* the First, and since his Majesties happy Restauration King *Charles* the Second now reigning, whom God preserve; and is now Printed in the Large Common Prayer Book used in the Church, Printed 1662 and in lesser Volums, now used in the Church of *England*; and therefore I hope it is no offence to make use of the same, which if those busie bodies, or Find-faults (that lately raised a Rumour that the Holy Feast of *Easter* was mistimed, or not rightly placed in the Almanacks published this year 1664.) had perused, there had been no such buzzing in the peoples heads; and I might have spared my labour. But enough of this.

In the beginning of this Discourse, I told you that th^t Canon, or Rule of the Council of *Nice*, for the finding and celebrating of *Easter*, was this, That the Equinoctial day should be alwaies held on the 21. of *March*, and that the Sunday, or Lords day which next followed the Full Moon, which was nexte after that 21. of *March*, should be *Easter* day; but if that full Moon should happen on a Sunday, then the next Sunday after that should be *Easter* day: I shewed you also the Reasons of this Canon or Rule,

and you may know that although all the moveable Feasts depend upon *Easter*, yet *Easter* doth not depend upon the one and twentieth day of *March*; for although with them and in those dayes (which is now above 1300. years since) it was a true and good rule, it will not hold in the finding of *Easter* in the *English* Accompt in our dayes, neither is it calculated for the Meridian of Great Brittan, because with us, the Equinox is about the 10th. or 11th. of our *March*, and about 134. years hence, it will be the 9th. day; and in every such space of time, it will anticipate or go back a day, as before I hinted in the Discourse.

You must also know, that the Terms or bounds of *Easter* in both Accompts is ever between the 22. of *Mar.* & the 25. of *Apr.* inclusively in their respective Calenders, according to the Verses following; and in the general Table, for the finding of *Easter* day, observe, that as oft as the Dominical Letter is **D** and the Golden Number 16. in the *English* Accompt, so often *Easter* day will be the 22. of our *March*; So also in the *Roman* Accompt, as often as the Dominical Letter is **D** with them, and the Epact 23. so often *Easter* day will be the 22. of their *March*, and this is the lowest it can fall in either of the Accompts. In the *English* Accompt it will happen 1668. and in the *Roman* Accompt 1693. so likewise in the *English* Accompt when the Dominical Letter is **C** and the Golden Number 8. *Easter* day with us will be the 25. of our *April*, and that will not be till the year 1736. so also in the *Roman* Accompt when the Dominical Letter is **C** and the Epact 24. or

or 25. then *Easter* day with them, will be the 25. of their *April*, and that will be 1666. and again 1734. and it is the highest it can be in both Accompts. I have wholly shewn the truth, and as brief as could be.

I have learned from St. *Augustine in libro de agone Christi*, *qui veritatem occultat, et qui prodit mendacium, interque reus est: ille qui prodebet non vult, iste qui non cere desiderat*. I have heard likewise, that he that followes truth too close at the heeles, may chance to have his teeth beat out of his head for his paines.

Concerning the aforesaid Limits or Bounds for *Easter*, observe these following Verses, agreeable to both Accompts.

*Pascha bis undenam Marris non prævenit unquam,
Vicenam ac quintam post nec Aprilis abit.*

The English in short is, that *Easter* day never happens the 21. of *March*, nor the 26. of *April*, but all the intermediate dayes it may, which I shall shew fully in a Table for both Accompts by and by.

I confess I have slept a little aside, but there was a necessity therefore; all I have said is truth. Truth may be blamed, *Et veritas a vulgo solet esse varijs sermonibus disputata*. I will arm my self with this Chronogram, *No LI TIMere quia non ConfUnderIs*, *Ez. 54. 4*. And now I return to shew the use of the foregoing Table for the finding of *Easter* in our Account in *England*.

First, find the Golden Number in the Table for that purpose for the year proposed, and then the Dominical Letter in the Table following for the same year, and these being thus found in the little

square Table beforegoing, over against the Golden Number, and under the Dominical Letter in the Collateral line, is the day of *Easter*. As for Example, this year 1664. in the Table for that purpose, the Golden Number is 12. and in the following Table, the Dominical Letters for the same year are **C B** because it is Leap-year; the first Letter, *viz.* **C** serves from the beginning of *January*, as before is said, to the 24. of *February*, and the other Letter, *viz.* **B** is Sunday Letter from thence all the year; so then finding in the little square Table the Golden Number 12. and under the Dominical Letter **B** I find 10. *April*, which tel's you that day is *Easter* day in the *English* Accompt, and it is not mistaken in any Almanack or Ephemerides printed for this year 1664. that I know of, and therefore I hope their mouthes will be stopt that raised the noise, and no more be heard or said of this matter.

There is a Rule to find Shrove Tuesday, and consequently *Easter* and the rest of the moveable Feasts, but it is not constant; the Rule is this, seek the change of the Moon in *February* for any year, and the next Tuesday after is Shrove Tuesday; but if it change on the Tuesday, then the next Tuesday following is Shrove Tuesday, then the next Sunday is the first Sunday in Lent, six Sundayes after is *Easter* day, &c. But this Rule failes sometimes; for in the year 1671. the Moon doth not change in *February*, but on Wednesday the first of *March*, so that Shrove Tuesday that year is the 7th. of *March*, and *Easter* day the 23. of *April*, therefore we must seek some other Rule.

The

The *Romans* do say, they do observe their *Easter* and the moveable Feasts, both according to Gods Commandment, and according to the Edict in the Council of *Trint*, the truth whereof I wil not dispute, but leave it to be discussed by the Learned; my intent herein is how to find it, that Merchants and others Trading beyond Sea, where it is mostly used, may benefit themselves thereby; for I think it will never be received in *England*; and therefore to have their *Easter*, you must first find the *Epact*, (for the *Golden Number* in that behalf is rejected by them) and yet their *Epact* often misses a day, sometimes two, and seldome hits truly the day of *New Moon*, even as with us it doth. And therefore to find out the *Epact*, you must first find out the *Golden Number* in this side Table, and under it is the *Epact* for the proposed year, wh^{ch} is in use for the finding out of *Easter* in the *Roman* Accompt, and these agree to the year 1700. the Table is in the margin.

When these years are expired, begin 1672. with the *Golden Number* 1. and so forward with

Anno Domini	1652	5	4	5	5	6	5	7	5	8	5	9	1660	6	1	6	1	6	3	6	4	165	6	5	6	7	6	8	6	9	1667	0	7	1
Golden Num.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	10	11	12	13	14	15	16	17	18	19	10	11	12		
The Epact	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	3	19	10	21	2	13	24	5	16	27	3	19	10	21	2		

Tractatus Paschalis.

the Epact as it is here till 1700. after which time subtract 11. from our Epact in the first Table belonging to our Accompt, and then you shall have the *Roman* Epact.

The use of these two Tables in finding of *Easter* and the other Moveable Feasts, is first to find the Epact for the proposed year, and then the Dominical Letter for the same year, (which you shall seek in the following Table, which I have so contrived) and it will shew you *Easter* and the other Moveable Feasts in both the *English* and *Roman* Accompt very Artificially for ever, if Authority command not otherwise.

You must remember that this last small Table for the *Roman* Account serveth to the year 1700. and then because it is Leap-year, the Dominical Letter's change, and in that year the Dominical Letter is **C**, and thus for three Centenaries of years it must do by the *Gregorian* Contrivement, of which more in time convenient.

The general Table for both Accompts followeth.

Año Dom.	1644	15	46	47	48	49	16	50	51	52	53	54	55	56	57	58	59	1660	61	62	63	64	65	66	67	68	69	70	71
Cycle of G .	1	12	2	4	5	16	7	18	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	
Dominical Letter	C	B	A	G	F	E	D	C	B	A	G	F	E	D	C	B	A	G	F	E	D	C	B	A	G	F	E		

*N*ow to find the moveable Feasts in the *Roman* accompt, you must find their Dominical Letter, likewise as in the following Table.

The

The use of this Table is very easie ; you must first know if it be Leap-year, (as before you have been taught) if Leap-year, you must use the first of the Dominical Letters from the first of *January* to the 24. of *February*, together with the Golden Number in the *English* Accompt ; after that you must use the second Letter throughout the year. As for Example, this year 1664. (for we begin in *January*) it being Leap-year, the Dominical Letters are **C B**, and the Golden Number 12. I look for **C** in this Table, and over against the Golden Number 12. and in the Collateral line over against them is 7. *February* for *Septuagesima* Sunday, and 8. weeks, two dayes between *Christmas* and *Shrove-Sunday* : Then I take the other Letter **B** and over against it I look the Golden Number 12. and in the Collateral line I find 10. *April* *Easter* day, 19. *May Ascension* day, 29. *May Whitsunday* ; 24. *Sundayes after Trinity*, and the first *Sunday in Advent* the 27. of *November*. Thus much for the *English* Accompt.

But in the *Roman* Accompt, you must find their Dominical Letters and the Epact ; this Year 1664. the Dominical Letters with them are **F E**, and the Epact is 2. the first Letter **F** I look in the Table, and over against it the Epact 2. and in the Collateral line, it tells you their *Septuagesima* is their tenth of *February*, and that there is 8. Weeks, 5. Dayes betwixt their *Christmas* and their *Shrove-Sunday* ; then I take the other Letter **E**, and the Epact 2. and in the Collateral line, it tells you their *Easter* is the 13. of their *April* ; *Ascension* day 22. of their *May*, *Whitsunday* the first of their *June*, and 24. *Sundayes after Trinity*, and the first *Sunday in Advent*, the 30. of their *November* ; you must remember that they reckon ten days before us in their Accompt al the Year long.

Tractatus Paschalis.

A Table for the Moveable

Domin. Letter.	Golden Number for the English Alcompt.	The Epact for the Roman Alcompt.	Septuagesi- ma Sunday.	Distance Between Christmas and Shrove-Sunday.	
				Weeks	Days.
D	16.	23.	18 Janu.	5.	3.
	2. 5. 10. 13.	21. 19. 18. 16.	25 Janu.	6.	3.
	4. 7. 12. 15. 18.	15. 13. 12. 10.	1 Febru.	7.	3.
	1. 6. 9. 17.	8. 7. 5. 4. 2.	8 Febru. u.	8.	3.
	3. 8. 11. 14. 10.	1. 29. 27. 26. 24.	15 Febru. u.	9.	3.
E	5. 16.	23.	19 Janu.	5.	4.
	2. 10. 13.	21. 19. 18. 16. 15.	26 Janu.	6.	4.
	1. 4. 7. 12. 15. 18.	13. 12. 10. 8.	1 Febru. u.	7.	4.
	6. 9. 14. 17.	7. 5. 4. 2. 1.	9 Febru. u.	8.	4.
	3. 8. 11. 19.	29. 27. 26. 24.	16 Febru.	9.	4.
F	5. 16.	23. 21.	20 Janu.	5.	5.
	2. 7. 10. 13. 18.	19. 18. 6. 15.	27 Janu.	6.	5.
	1. 4. 12. 15.	13. 12. 10. 3. 7.	3 Febru.	7.	5.
	3. 6. 9. 14. 17.	5. 4. 2. 1.	10 Febru.	8.	5.
	8. 11. 19.	29. 27. 26. 24.	17 Febru. u.	9.	5.
G	5. 13. 16.	23. 21.	21 Janu.	5.	6.
	2. 7. 10. 18.	19. 18. 16. 15. 1.	28 Janu.	6.	6.
	1. 4. 9. 12. 15.	12. 10. 8. 7.	4 Febru.	7.	6.
	3. 6. 14. 17.	5. 4. 2. 1. 29.	11 Febru.	8.	6.
	8. 11. 19.	27. 25. 24.	18 Febru. u.	9.	6.
A	2. 5. 13. 16.	23. 21. 19.	22 Janu.	6.	0.
	7. 10. 15. 18.	18. 16. 15. 13. 12.	29 Janu.	7.	0.
	1. 4. 9. 10.	10. 8. 7. 5.	5 Febru. u.	8.	0.
	3. 6. 11. 14. 17.	4. 2. 1. 29.	12 Febru. u.	9.	0.
	8. 19.	27. 26. 24.	19 Febru. u.	10.	0.
B	2. 5. 13. 16.	23. 21. 19. 18.	23 Janu.	6.	1.
	4. 7. 10. 15. 18.	16. 15. 13. 12.	30 Janu.	7.	1.
	1. 9. 12. 17.	10. 8. 7. 5. 4.	6 Febru. u.	8.	1.
	3. 6. 11. 14.	21. 29. 27. 26.	13 Febru.	9.	1.
	8. 10.	24.	20 Febru.	10.	1.
C	2. 5. 10. 12. 16.	23. 21. 19. 18.	24 Janu.	6.	2.
	4. 7. 15. 18.	16. 15. 13. 12. 10.	31 Janu.	7.	2.
	1. 6. 9. 12. 7.	8. 7. 5. 4.	7 Febru. u.	8.	2.
	3. 11. 14. 19.	21. 29. 27.	14 Febru.	9.	2.
	8.	24.	21 Febru.	10.	2.

Tractatus Paschalis.

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Feasts in both Calenders.

Easter Day.	Ascension Day.	Whitsunday.	Sundays after Trinity.	First Sunday in Advent.	
22 Mar.	30 April.	10 May.	17	29	November.
19 Mar.	7 May.	17 May.	20	29	
5 April.	14 May.	24 May.	23	29	
12 April.	21 May.	31 May.	24	29	
19 April.	28 May.	7 June.	23	29	
23 Mar.	1 May.	11 May.	27	30	November.
30 Mar.	8 May.	18 May.	26	30	
6 April.	15 May.	25 May.	25	30	
13 April.	22 May.	1 June.	24	31	
20 April.	29 May.	8 June.	24	30	
24 Mar.	5 May.	13 May.	7	1	December.
31 Mar.	9 May.	19 May.	6	1	
7 April.	16 May.	26 May.	25	1	
14 April.	23 May.	2 June.	24	2	
21 April.	30 May.	9 June.	23	1	
25 Mar.	3 May.	13 May.	27	2	December.
1 April.	10 May.	20 May.	26	2	
8 April.	17 May.	27 May.	25	2	
15 April.	24 May.	3 June.	24	2	
22 April.	31 May.	10 June.	23	2	
26 Mar.	4 May.	14 May.	27	3	December.
2 April.	11 May.	21 May.	26	3	
9 April.	18 May.	28 May.	25	3	
16 April.	25 May.	4 June.	24	3	
23 April.	1 June.	11 June.	23	3	
27 Mar.	5 May.	15 May.	26	27	November.
3 April.	12 May.	22 May.	25	27	
10 April.	19 May.	29 May.	24	27	
17 April.	26 May.	5 June.	23	27	
24 April.	2 June.	12 June.	22	27	
28 May.	6 May.	16 May.	26	28	November.
4 April.	13 May.	23 May.	25	28	
11 April.	20 May.	30 May.	24	28	
18 April.	27 May.	6 June.	23	28	
25 April.	3 June.	13 June.	22	28	

And you must know that in both Accompts respectively,

{ Septuagesima	{ 9. Weeks.
Sexagesima	{ 8. Weeks.
{ Quinquagesima	{ bef. Easter
Quadragesima	{ 7. Weeks.
	{ 6. Weeks.
{ Rogation Sunday	{ 5. Weeks.
Ascension Day	{ 40. Dayes.
{ Whitsunday	{ Is after Easter.
Trinity Sunday	{ 7. Weeks.
	{ 8. Weeks.

Corpus Christi is the next Thursday after Trinity Sunday.

I have no more to say; I submit to Authority.
Appello Regem, qui Caput est Ecclesiae, sub Christo, super omnes personas, omnibus in causis, tam Ecclesiasticis, quam Politicis, in his suis Regnis et Ditionibus.

Astra Deo nil majus habent, Angli neque Carlo.

Carolus Anglos Rex, sed regit Astra Deus.

Auscultantque Dei mandatis sydera Cæli;

O serviremus nos, velut Astra Deo.

Quam bene dum Caput est salvum, salva omnia membra,

Ergo ut Vivatis Membra, fovete Caput.

A Temporary Table for the time of Easter in both Accompts, with their difference in Dayes.

anno Dom.	Easter Day in the Roman Accompt.	Easter Day in the English Accompt.	Difference of Dayes between them, besides the ten dayes throughout the year.
1664	13 April.	10 April.	7
1665	5 April.	26 March.	0
1666	25 April.	15 April.	0
1667	10 April.	7 April.	7
1668	1 April.	22 March.	0
1669	21 April.	11 April.	0
1670	6 April.	3 April.	7
1671	29 March.	23 April.	35
1672	17 April.	7 April.	0
1673	2 April.	30 March.	7
1674	25 March.	19 April.	35
1675	14 April.	4 April.	0
1676	5 April.	26 March.	0
1677	18 April.	15 April.	7
1678	10 April.	31 March.	0
1679	2 April.	20 April.	28
1680	21 April.	11 April.	0
1681	6 April.	3 April.	7
1682	29 March.	16 April.	28
1683	18 April.	8 April.	0
1684	2 April.	30 March.	7
1685	22 April.	19 April.	7
1686	14 April.	4 April.	0
1687	30 March.	27 March.	7
1688	18 April.	15 April.	7
1689	10 April.	31 March.	0
1690	26 March.	20 April.	35

A Temporary Table for the time of Easter in both Accompts, with their difference in Dayes.

Anno Dom.	Easter Day in the Roman Accompt.	Easter day in the English Accompt.	Difference of dayes be-tween them, besides the ten dayes through out the year.
1691	15 April.	12 April.	7
1692	6 April.	27 MArch.	0
1693	22 March.	16 April.	35
1694	11 April.	8 April.	7
1695	3 April.	24 March.	0
1696	22 April.	12 April.	0
1697	7 April.	4 April.	7
1698	30 March.	24 April.	35
1699	19 April.	9 April.	0
1700	11 April.	31 March.	0
1701	27 March.	20 April.	35
1702	16 April.	5 April.	0
1703	8 April.	28 March.	0
1704	23 March.	16 April.	35
1705	12 April.	8 April.	7
1706	4 April.	24 March.	0
1707	24 April.	13 April.	0
1708	8 April.	4 April.	7
1709	31 March.	24 April.	35
1710	20 April.	9 April.	0
1711	5 April.	1 April.	7
1712	27 March.	20 April.	35
1713	16 April.	5 April.	0
1714	1 April.	28 March.	7
1715	21 April.	17 April.	7
1716	12 April.	1 April.	0
1717	28 March.	21 April.	35

A Temporary Table for the time of *Easter* in both Accompts,
with their difference in Dayes.

Anno Dom.	Easter Day in the Roman Accompt.	Easter Day in the English Accompt.	Differ. of Dayes.
1718	17 April.	13 April.	7
1719	9 April.	29 March.	0
1720	31 March.	17 April.	28
1721	13 April.	9 April.	7
1722	5 April.	25 March.	0
1723	28 March.	14 April.	28
1724	16 April.	5 April.	0
1725	1 April.	28 March.	7
1726	21 April.	10 April.	0
1727	13 April.	2 April.	0
1728	28 March.	21 April.	35
1729	17 April.	6 April.	0
1730	9 April.	29 March.	0
1731	25 March.	18 April.	35
1732	13 April.	9 April.	7
1733	5 April.	25 March.	0
1734	25 April.	14 April.	0
1735	10 April.	6 April.	7
1736	1 April.	25 April.	35
1737	21 April.	10 April.	0
1738	6 April.	2 April.	7
1739	29 March.	22 April.	35
1740	17 April.	6 April.	0
1741	2 April.	29 March.	7
1742	25 March.	18 April.	35
1743	14 April.	3 April.	0

A Tempora y Table for the time of *Easter* in both Accompts,
with their difference in Dayes.

Anno Dom.	Easter Day in the Roman Accompt.	Easter Day in the English Accompt.	Differ. of Dayes.
1744	5 April.	25 March.	0
1745	18 April.	14 April.	7
1746	10 April.	30 March.	0
1747	2 April.	19 April.	28
1748	14 April.	10 April.	7
1749	6 April.	26 March.	0
1750	29 March.	15 April.	28
1751	11 April.	7 April.	7
1752	2 April.	29 March.	7
1753	22 April.	11 April.	0
1754	14 April.	3 April.	0
1755	30 March.	23 April.	35
1756	18 April.	14 April.	7
1757	10 April.	30 March.	0
1758	26 March.	19 April.	35
1759	15 April.	11 April.	7
1760	8 April.	26 March.	0
1761	22 March.	15 April.	35
1762	11 April.	7 April.	7
1763	3 April.	23 March.	0
1764	22 April.	11 April.	0
1765	7 April.	3 April.	7
1766	30 March.	23 April.	35
1767	19 April.	8 April.	0
1768	3 April.	30 March.	7
1769	26 March.	19 April.	35

Authors made use of in the foregoing Treatise.

Johannes Henricus Alstedius. Henricus Bullinger.

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Christopherus Clavius. Jobannes Dee. Manuscript.

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Kalendarium Gregorianum. Petrus Gassendus.

Christopherus Heydonus. Arthurus Hoptonus.

Roperius Hewes. Rodolphus Hospinianus.

Henricus Isaacson. Franciscus Junctinus.

Michael Mæstlin. Galeottus Martius.

Abrahamus Meribaal. Leo Modena.

Johannes Baptista Morinus. Nicolaus Nancelius.

David Origanus. Lucas Osiander

Christopherus Pezelius. Elias Reusnerus.

Pater Romanus. Wolfgangus Satlerus.

Hugo Sempelius. Erasmus Schreckenfuchsius.

Johannes Stadius. Matthæus Virellus.

Johannes Weems. Olaus Worm.

Doctor Johannes White.

Cum multis alijs.

Candido Lectori.

Per brevis hic liber est, si species Verba: sed amplius,

Si species rerum pondus, habendus erit.

Exiguum fructu, si tu metiare libellum,

Exiguus minime jam reputandus erit:

Ne dubites igitur paucos expendere nummos,

Ut tibi quod pro fit candido lector emas.

Soli Deo Gloria.

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